

I-7



For the

Station at Cape Town

---



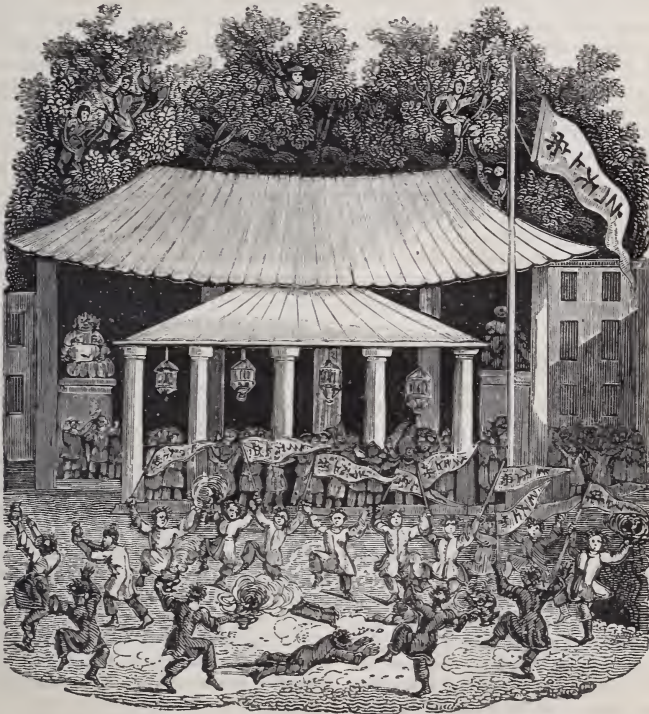
Digitized by the Internet Archive  
in 2015

THE  
**MISSIONARY MAGAZINE**  
 AND  
**CHRONICLE,**

RELATING CHIEFLY TO THE MISSIONS OF  
**The London Missionary Society.**

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

CHINESE CEREMONY OF WALKING OVER FIRE.



On the 3rd day of the 3rd moon, the Chinese celebrate a feast called "treading the fire." This custom has prevailed much in the province of Fokien, and the emigrants from that region have brought the custom with them to the Malayan Archipelago. The

writer having heard that such a feast was to be celebrated in the vicinity of Batavia, where he resided, resolved upon witnessing it. The situation chosen for the observance was a retired spot, surrounded by jungle, and far removed from the high road. The

season of the celebration was the close of the annual rains, which made the journey through a bye-road not a little difficult. After wading through mud and morass for some distance, a temple presented itself, encompassed by tombs, with few if any dwellings near it. The temple was erected to the honour of the ruler of the black heavens, or the god of the north; and was occupied by a number of idols, before whom incense and candles were burning in considerable profusion, and for whose refreshment offerings of fowls, ducks, fruit, and confectionaries, were presented, with the carcass of a pig on the one side, and that of a goat on the other. A number of worshippers were engaged in prostrating themselves before the idols, or in endeavouring to ascertain their future fortunes. The vestibule, in front of the temple, was occupied by a noisy throng, who were either partaking of refreshments, smoking their pipes, laughing, or quarrelling with each other, with the greatest indifference and unconcern. Tracts were distributed among these, and exhortations addressed to them, setting forth the folly of idolatry: the tracts and books were received with eagerness, and the expostulations and reproofs were taken in good part; while some stood up in defence of their system—others readily acknowledged the absurdity of it.

In front of the temple was a stage, with a number of female actors, performing various pieces relating to love and war; squalling out unintelligible songs, or strutting about the stage in warlike habiliments. These theatricals were intended, not for the amusement of the men, but the gods; who, according to Chinese ideas, are as much interested in the buffoonery, as they are regaled by the refreshments, exhibited before them. Beyond the stage, and still in front of the temple, was an open lawn, surrounded by hustings for the accommodation of spectators; and, in the centre of the lawn, a large charcoal fire, about fifty feet in circumference, and more than a foot deep. The fire was surrounded by a dense crowd, who were anxious to see the ceremony, but who were obliged to remove every now and then, to a greater distance, lest their faces should be scorched.

On one side of the lawn was placed a table, covered with viands and other offerings, surmounted by lighted candles and burning incense, before which stood a priest of the Taou sect, with bare feet and head, reciting prayers and charms with great earnestness and velocity. The heat of the fire close by, combined with the burning sun above, threw him into a profuse perspiration, while his countenance betrayed considerable mental agitation. He chanted his prayers, and rang his bell; blew his horn, and brandished his sword; and paced frequently round

the fire, into which he threw various charms, together with salt and raw rice, to induce the gods to afford him some protection. After having continued these vociferations and gestures for half an hour or more, he once more walked round the fire, and striking it with his naked sword, whilst his eyes were raised with an imploring look to heaven, he dashed into the midst of the burning charcoal, and with several strides passed over it; this he did a second and a third time, and then disappeared amongst the crowd.

Immediately a cry was heard in the direction of the temple, and on looking that way, a company of young fellows was seen rushing on, with bare feet and dishevelled hair, each carrying an idol, or incense pot, or flag, or other emblem of idolatry in their hands, hurrying towards the fire. The by-standers affected to be alarmed, and pretended to stop their course, by placing poles and bars across the way, and entreating them not to proceed. These obstructions were, however, speedily removed, and a clear passage having been afforded, the whole body of them rushed through the fire, and back again, a second and third time. After this, the gods and idolatrous emblems were carried back to the temple, and replaced in their shrines. One man, however, lost his balance or his courage, and fell into the fire, god and all: the man, alive to his situation, soon rose and got clear, while the god, less sensitive, remained in the midst of the burning coals, where he would have been soon reduced to ashes, had not a by-stander rescued him from his perilous situation. Another man, already exhausted by fatigue and excitement, was accidentally thrown down, and swooned away. The crowd immediately declared that he was possessed, and, taking him up by the arms and legs, carried him to the temple, where they placed him before the gods, expecting them to restore him. The priest was sent for, and required to use his incantations on behalf of the poor man; when he chanted, and halloed, and blew with his horn, and smote the ground several times with a rope, but to no purpose. At length, it was suggested that a cup of tea should be given him, which being done, the man recovered.

It appeared afterwards on inspection that both the priest and his followers were much burned, in consequence of their excursion over the fire; but they accounted for this by admitting that their hearts were not sufficiently pure; for had they observed the laws of abstemiousness and continency for an adequate period, they felt persuaded that they might have trod the fire with impunity. The priest, however, appeared to be well paid, and his young as-



sistants got a due remuneration for their trouble, while they were satisfied with having displayed much self-devotedness in behalf of their religion; though they hung their heads when charged with unfilial conduct, and with wilfully injuring that body which they had derived whole from their parents, and which ought to have been employed in exertions for their parents' benefit.

The origin of this singular practice appears to be founded on some legendary tales, as incredible as the practice is absurd.

Some tracts have been written on the subject, with the view of inducing the deluded natives to abandon so injurious and painful a superstition; and the gracious intervention of the Divine Saviour, who gave himself a ransom for many, that he might effect eternal deliverance for us, has been pointed out. These tracts, being circulated, have produced a great sensation among the people, leading some to condemn the practice, while others more nearly interested, or deeply implicated, remain fixed in their prejudices.

W. H. MEDHURST.

## SOUTH SEAS.

### MARQUESAS.

THOUGH the natives of these islands are still insensible to the worth of the blessings of Christianity, a gleam of hope is here and there perceptible, shining, as yet feebly and unsteadily, through the deep gloom of the moral darkness that envelops them. Their state is not that of open opposition or enmity against the Gospel, but of apathy and unconcern, strengthened by deeply-rooted habits of worldliness and vice. The fruit, indeed, has not appeared; but the seed is being sown—the Missionaries, amid circumstances requiring the constant exercise of strong faith, fail not, in season and out of season, to urge their message of mercy on the careless and unenlightened natives—they are consoled by the belief that an extensive work of preparation is going forward, and they wait in patience for the descent of that Divine influence which alone can realise the increase. The character of their labours—the discouragements under which they are in no small degree pursued—and the measure of visible success which the Lord has been pleased to vouchsafe, are disclosed in the following passages from the journal of the Rev. G. Stallworthy, lately received. We trust that the prayers of the friends of missions will not cease to be offered on the behalf of the brethren at the Marquesas, and the people for whose welfare they are labouring.

*Oct. 25, 1836 (Sunday).*—Only eight natives assembled for worship this morning, and one half of that number were young boys. I did not, therefore, conduct the service in the usual manner, but requested Raheie to read a portion of Scripture, and pray; after which I went to many of the houses in the valley, conversed a little with the people, and read portions of a discourse. The people were variously occupied, some working, some unwell; but the larger number were lying idle about the place. Many of those belonging to Totete were inland, procuring wood for making a fence. Totete himself was not present in the place of worship, though he came to our dwelling both morning and evening for a cup of tea. It gives us pain to witness so much indifference to religion; but we are not surprised on account of it, and we believe that the Gospel will eventually triumph over it. May the Lord hasten it in his time!

The congregation at Hanamiai has not been so fluctuating hitherto as at Vaitahu, though we have generally to go round and

call the people together, notwithstanding that we give them notice the day before. To-day, however, there were about twelve on the spot when Mr. R. arrived—some of whom had evidently come to attend service, as they had put on their best cloth—they welcomed him as soon as he appeared; in a short time others arrived, making in all about twenty-five. After prayer, Mr. R. read part of an address from Matt. 19. xxi. "Come and follow me:" several of them as usual were noisy, so that during the service he had to recall their attention two or three times. We feel anxious to make known to them the only way of life and salvation; for they are living without hope and without God in the world. May the good Shepherd, who in the days of his flesh said to the Jews, "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd," soon accomplish this promise in respect to the inhabitants of these islands.

*Nov. 1 (Sunday).*—Only eight persons,

as on last Sabbath, were present this morning when Mr. R. reached the usual place of worship. Seeing so few assembled he went to the houses, with a view to invite the people to attend the means of grace. Few men were to be found. Several connected with the Chief, Vahanatehei, who lives a little behind our dwelling, and who is building a new house, had gone inland for materials; and, as none of Totete's men were to be seen, we think they were on the same errand, for *his* house, which is undergoing a thorough repair. Keoinui, a Chief on the other side of the valley, had eight or ten men employed in building a stone fence. Several women were beating cloth when Mr. R. entered their dwellings and told them it was Sunday, and that they ought not to work, but to assemble to worship God; they said that *that* was right, and that they would follow him; but he had not gone far before they took up their mallets and resumed their occupation. He collected four or five, who came about half way to the place of worship, and then sat down, saying they were tired, and could go no further. He, therefore, held a short service with the few that had previously assembled.

*Nov. 4.*—I went to Hanatuuna to-day. This valley is situated to the south of Vaitahu, and is the last inhabited place in that direction, on this side of the island. The people are not numerous, and they

were exceedingly indifferent to every thing I could say to them of a religious nature. I could not conduct worship with them in a regular manner, though I made two or three attempts; for they soon turned a deaf ear, and commenced conversation among themselves on subjects more congenial to their taste. I purchased a few bananas, and a few cocoa-nuts, which we need as food for our pigs. We had no trouble to-day, in procuring a crew, the three Ropian lads having returned to our service.

*Nov. 22 (Sunday).*—On arriving at the usual place of worship this morning, I found a number of men engaged in various kinds of labour. Several of them persevered in their work, but others came round me. These, with a few who came from other parts, numbered about fifteen. On concluding my service with them I went to the further side of the valley, where Keoinui is Chief, and finding several people at work, I proposed that we should have a short service. The Chief directed them to assemble, and, with some women who came from the neighbouring houses, they made a congregation of thirty. As soon as the services were concluded, the people resumed their labour, thus giving a too unequivocal evidence of the little impression our attempts have made upon them.

(*To be continued.*)

## EDUCATION IN INDIA.

### THE HOOGHLY COLLEGE.

THE appended article on the subject of the spread of education in and around Calcutta is derived from the "The Friend of India," a weekly journal published at Serampore, and conducted on principles of Christian patriotism and philanthropy.

"This noble institution was opened at Chinsurah on the first of August, 1836; and within four days not fewer than *fifteen hundred students were enrolled*. We scarcely recollect a parallel case in any nation of the world, but in India it is totally unprecedented. Wonder partly ceases when it is remembered that the college will embrace the whole course of study, from the most elementary lessons of childhood, up to the highest point of intellectual culture, to which circumstances will allow of its alumni being carried. Were it otherwise, a crowd of students like this flocking to a college, would prove a previous very wide extension of common education. As it is, the fact justifies such an inference only to a partial extent. Our experience of the native passion for novelty, too, warrants the apprehension that the college lists will before

long contract to more moderate length. Nevertheless, after every deduction that can be made, the fact is one of surpassing interest. In respect to the education of the people, and their redemption from superstition and moral degradation, it is, without doubt, THE FACT OF THE YEAR 1836.

"The announcement of it has led us to inquire both as to its cause and what may be expected as its issue. The cause is not, we imagine, to be found in any single thing. It must be remembered that within the narrow compass of Hooghly, Chinsurah, and Chandernagore, some of the earliest European settlements in Bengal were formed. The factories, which long flourished in those towns, created an intimate connexion between the foreigners of different European nations, and the manufacturing and agricultural population in the neigh-



bourhood, from which the present native families of distinction principally derived their wealth and consequence. Within this limited space, too, there have long existed three distinct bodies of European functionaries, the British, Dutch, and French, with their several courts and establishments; and the official intercourse maintained between them and the natives cannot have failed to go far to wear away the aversion of the latter to foreign intimacies.

“But, after all, it will remain unquestionable, that the astonishing success of the college in attracting students is chiefly the result of previous more humble efforts in public education. The government vernacular schools, conducted in succession by Mr. May, Mr. Pearson, and Mr. Mundy, and latterly maintained by the Society for the Propagation of the Gospel, together with those instituted by the same zealous labourers, and by Mr. Lacroix, in connexion with the London Missionary Society, and the Netherlands Missionary Society, and assisted perhaps by the indigenous schools connected with Serampore about fifteen years ago, have imparted an intellectual character to the population of the Hooghly district, to which we are confident there is no approach in any other part of the country beyond the precincts of Calcutta.

We have no small proof of this in the subscription list of the *Sumachar Durpun*, in which Hooghly has a preponderance four or five fold over any other Zilla in Bengal. In those schools, thousands upon thousands have received such an education as by its practical character has eminently fitted them for respectability and success in their several avocations, and in many cases to rise with ease above their original place in society. They have at the same time been disabused of much of the folly of Hinduism, and have obtained glimpses at least of the fair and pleasant fields of general knowledge. Many of them have become as familiar with the narratives of the sacred Scriptures, and their pure, divine morality and truth, as the generality of Christian youth; and, although not converts to the Gospel, they have felt the power of its light to throw shame upon the deeds and doctrines of heathenism. No wonder, then, that the younger members of the generation so benefited, who have still some time to spare for farther instruction, should eagerly resort to the new college; or that those who are too old to be students themselves, should send their children and their younger brothers and relatives to profit by its superior advantages.”

## FEMALE SCHOOLS AT NAGERCOIL IN SOUTH TRAVANCORE.

AMID the several departments of labour at the Nagercoil Mission in South Travancore, all of which, through the blessing of Him who is infinite in mercy as in power, are in a state of vigorous improvement, the schools established for the education of the heathen female children present an aspect of eminent success. This is mainly attributable to the valuable instrumentality of Mrs. Mault and Mrs. Miller, the former of whom has addressed to the Editor the following circular. By the friends of female education in India, the statements here given will, we believe, be perused with grateful interest and satisfaction, although they will regret to learn that Mrs. Mault has adopted this mode of communication, in consequence of inability, through indisposition, to reply to her numerous correspondents individually. Mrs. M. observes that there are seven female schools now established in the Christian villages of South Travancore.

*Nagercoil, September 7th, 1836.*

To the Rev. W. ELLIS.

MY DEAR SIR,—My various avocations, together with a delicate state of health, preclude me from writing to each of the numerous friends and supporters of female education in South Travancore, to whom I am under obligations to write. I trust they will therefore kindly excuse my adopting this form of communication, and hope that this general statement of the extent to which female education has advanced will prove

both interesting and acceptable, and tend to encourage their continued support to this important object.

Through the tender mercies of our gracious God, I arrived safely at my station on the 4th of March, and found my dear partner in the enjoyment of health, prosecuting his labours under pleasing circumstances, and, I trust, with some degree of success. I had the pleasure also to find that our dear friends Mr. and Mrs. Miller had, shortly before my arrival, joined the Mission again, after an absence of twenty months on ac-

count of illness. It grieves me, however, to say, that Mr. Miller is still in a precarious state of health, and unable to take that share in the active labours of the Mission which he was accustomed to do when strength permitted, and which it would be his delight to resume, if God in his infinite wisdom saw fit.

After an absence of three years, it was no small gratification to me to find that the girls' school here was in so flourishing a state. It contained sixty-two boarders and ten day-scholars; to whom thirty-eight more boarders have since been added. It affords me pleasure to say that Mrs. Miller, since her return, has also collected a school of thirty-five girls, making altogether a hundred and forty-five. These are all instructed under our immediate inspection. Three girls' schools have recently been added to the number previously formed in the villages, with pleasing prospects of success. Beside these there are a few girls learning in many of our other village schools, making an aggregate of more than three hundred girls under a course of instruction in this Mission.

As we have ever considered female education as one of the most likely means to facilitate the progress of the Gospel, we have improved every circumstance that has offered to promote this object, as well as used our most strenuous efforts to overcome the inveterate prejudices that exist among the people against it. We cannot say we have yet obtained our wishes to their full extent, for most of the higher classes are still averse to having their daughters instructed. Some, however, even of these, acknowledge the utility of education, and would avail themselves of its advantages but for the custom of caste, which is the grand obstacle to all improvement, especially among the higher classes. But as the benefits of education become more apparent by its wider diffusion among the lower ranks, the higher will be compelled to educate their daughters too, or lose that influence in society which they now hold with so tenacious a grasp. We shall be thankful if, through the bounty of Christian friends in England, and the readiness of the poor here to be instructed, we are enabled to carry forward this work till, by its extending influence, the rich and great, as well as the poor and despised, shall become sensible of its blessings, and manifest as much readiness to receive them as the Christian church does to impart them.

I doubt not it will afford satisfaction to the friends of female education in Travancore, to learn that the instruction given is decidedly of a religious character. The Bible forms the principal class-book in all our schools; and it is our anxious desire

and constant effort not only to make the children acquainted with its important contents, but to impress its truths on their minds, and induce them by all means to seek an interest in the Saviour's love, and a title to the blessings of his great salvation.

As the school at Nagercoil has now been in operation for many years, it may be asked, what has been the result? That some have been benefited thereby, we have unequivocal proof, by their uniform consistency of character, and their constant efforts to impart the knowledge they have acquired to their ignorant neighbours. That more has not been effected may be attributed to our prayers not being more fervent and frequent, and our faith more simply fixed on Him whose promise cannot fail. But in estimating the advantages accruing from our labours in this department, our circumstances must be considered, the state of society must be viewed, especially the degraded state of the female portion of it. These topics could not be fully elucidated within the limits of a letter; suffice it to say, that many of those who leave our school are called to mix with such as are deeply sunk in ignorance, idolatry, depravity, and superstition. Here they stand alone, unable if so disposed to stem the torrent of iniquity further than by showing a good example; nor can the beneficial effect, even of this, be expected to be very extensively influential till education becomes more general, and the numbers of the instructed bear a nearer proportion to the population at large. It is pleasing, however, to observe, that some are more favourably situated, and being now called to act as wives and mothers, sustain those important relations on Christian principles, and with a propriety worthy of imitation. Some of our early scholars have now become the wives of village readers, and assist their husbands in the work of spreading scriptural knowledge, especially among their own sex; and as female education extends, we may reasonably calculate, that the number of such as are qualified for these useful engagements will be continually increasing, and be brought into similar stations of active service in the cause of truth. Indeed, we hope ere long to see every married native engaged in the Mission blessed with a pious, educated wife; as well as all the younger branches, whether male or female, of every Christian family, able to read the Holy Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus.

It is a pleasing testimony to the advance of knowledge among the Christian portion of the community, that they have so relinquished their prejudices as to be willing to have their girls taught; and most of them being very poor, they are glad to avail them-



selves of the charity school, which is also a gain to the children, as we find it far preferable to have them entirely away from their homes, to secure them from the influence of wicked associates and sinful examples, with which every neighbourhood so awfully abounds. The habits of pilfering, falsehood, swearing, abusive language, and various other crimes to which most of the children are found addicted when they join the school, show the sad want of domestic discipline, and are sufficient indications of the imperative necessity of taking the children entirely, and training them to better habits, and to a useful employment of time. The school here has proved an asylum to many poor destitute orphans, who had no home at all, and to some who have been left by their wretched mothers to perish by the wayside. Is it not our duty to provide for

such, to save them from starvation and death, and, if possible, to rescue their immortal souls from endless perdition?

The period allowed for the instruction of a girl is four years, though some, for want of a home or other circumstances, often stay with us much longer. The simplicity of their food and dress enables us to keep a girl at the trifling expense of forty-five shillings per annum.

I rejoice in the persuasion that we shall continue to enjoy the support and prayers of Christian friends, in every effort for the improvement of the social, moral, and religious habits of the females of this country, as well as for the general advancement of pure and undefiled religion in this interesting field of Missionary labour.

I remain, my dear sir, yours very sincerely,  
 MARTHA MAULT.

### HEATHEN FEMALE EDUCATION.—No. III.

MANY ladies who feel an interest in Missions generally, and in this branch of them especially, have kindly devoted a considerable portion of their time to various kinds of needlework, as an agreeable, profitable, and social mode of augmenting the funds of different societies.

Where the articles in question are sold at home, and the parties can be reimbursed for the expense of materials, it affords so great a facility for aiding the Missionary cause to those whose pecuniary resources are limited, but who have leisure and taste for this employment, that it has naturally become one of the most favourable modes.

To young persons it is, also, so attractive as to induce many to assist in it who would decline doing so in any other way. The money thus raised has been considerable; and, at a time when the sphere of operation is, by the blessing of God on past efforts, becoming more extensive, and additional agents and funds consequently called for, the Directors feel the necessity of urging all their friends to put forth corresponding efforts, and to ascertain how far the measures, hitherto successfully adopted, can be rendered more fruitful.

But it has been suggested, that the mode now under consideration has been already carried out as far as desirable; that the home market is decidedly over-stocked, and that, therefore, in a financial point of view, not much more can be calculated on. Some have investigated the subject still further, and it has with them assumed a more serious aspect:—they would ask whether it may not *indirectly* have augmented some evils now becoming apparent in Christian society?

As one of the most cogent reasons for heathen female education is the admitted fact that "female influence modifies society," may it not be desirable to inquire, whether this mode of employing time and thought by British females may not have contributed to perpetuate that state of feeling in the church which is so deeply regretted by Missionaries, and to which, perhaps, we are to attribute the want of response to their affecting and urgent calls for personal help?

That there is a lamentable deficiency of labourers, the last Report of the London Missionary Society (see pages 22, 33, 125) fully proves. The astounding fact recorded on the last two pages is worthy of arresting general consideration.

The attention requisite in the preparation of fancy articles, in order that the sale may be sustained, by the exhibition of taste and novelty, involves a train of thought, which to many minds represses rather than quickens Missionary zeal, as it directs their thoughts too much to those things which are not only seen and temporal, but merely extrinsic and ornamental. Purchasers have felt that the self-denial which characterises Christian liberality has been compromised, and that self-indulgence has been considerably fostered under the disguise of affording encouragement to the ingenuity and industry of others. To both parties, perhaps, they have served as a *veil* to screen from their view less pleasing realities, and have insidiously increased their worldly-mindedness.

May it not be well to inquire whether modes more favourable to personal piety,



and consequently to personal influence, might not be adopted?

We may observe, with the author of *Mammon*, that "all the defects in the charity of the Christian church remain, with very slight modifications; that it is still adapted to a former state of comparative inactivity, rather than to the present period of Christian enterprise; that it waits for impulses and appeals; and that it needs calculation, proportion, and self-denial. The great current of Christian property is as yet undiverted from its worldly channel. The garden of the Lord is at present watered by the scanty rills of charity, and ingenuity and effort are requisite to bring *them* there, while the almost undiminished tide of selfish expenditure still holds on its perverted course. Who does not feel that the era of Christian benevolence has yet to commence; that doctrines startling to selfishness have to become familiar and welcome; and that an era of enlarged liberality is at hand, when it will be felt that the highest use to which wealth can be applied, is to employ it for God; when the Christian will look on himself in the light of a channel prepared expressly for receiving and conveying the overflowings of the fountain of goodness to those around them? Not content with the slender supplies of his own property, he will seek to excite the liberality of others; and having put all human agency in requisition, he will labour and wrestle in prayer to engage the infinite love and power of God. He will feel that he renders an ample explanation of his conduct, by saying, with the apostle, 'The love of Christ constraineth' me. And why should this period be remote? The state of the world requires it—the church calls for it."

While a cordial response will be awarded to the above citations, it may probably be difficult for some to perceive their bearing

on the subject in question: the intended inference may be stated thus:—If the ingenuity, and thought, and taste, and time of Christian ladies have been already sufficiently taxed, and the results be as disproportionate to their obligations and the exigencies of the world as here depicted, may there not be some latent evil, some counteracting influence which impedes their success, or subverts their design of rendering art and elegance subservient to the grand object at which they aim, namely, the establishment of the kingdom of Christ, and the subversion of the kingdom of "the god of this world," of which "the things that are in the world," "the lusts of the flesh, the lusts of the eye, and the pride of life" are the most fascinating agents?

But, as one principal method of disposing of fancy articles is by sales abroad, and as that market is not likely to be soon supplied, the argument must rest on its moral bearing. And here, perhaps, the sentiments of Dr. Judson may suffice. In a letter from him "To the female members of Christian churches in America," (inserted in the *Ladies' Magazine*, and also appended to a little work published by the Tract Society, entitled, "Hints to Christian Females on Dress,") he says, "In raising up a church of Christ in this heathen land, (Burmah,) and in labouring to elevate the minds of the female converts to the standard of the Gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, (I beg you will bear with me,) which has, in every age, and in all countries, been a ruling passion of the fair sex, as the love of riches, power, and fame has characterised the other. Think not any thing small which may have a bearing on the kingdom of Christ, and upon the destinies of eternity," &c.

(*To be continued.*)

## THE TRIBE OF THE BATLAPI IN SOUTH AFRICA.

AMONG all the tribes, in the Southern parts of the African Continent, with which the Missionaries have become acquainted, not one was formerly sunk in a state of deeper moral degradation than the tribe now under notice, which constitutes a branch of the Sitchuana nation; not one which, to human view, appeared more utterly destitute of the elements of spiritual regeneration. The hope of the Missionary would have withered at the prospect, were it not for the animating assurance that the Church of the Redeemer will be gathered out of every kindred and tongue and people. Thus divinely supported, the work, at first so devoid of encouragement, was carried forward, and has marvellously prospered. The people, once so far off from all that is pure and holy, have been brought nigh, and rendered willing in the day of God's power. The king, or chief of the tribe, Mateebe, if not converted, has become the friend of religion; and not less than 1500 of his people, several of whom, it is thought, have undergone a

saving change of heart, are exhibiting the influences of religion by a Christian course of life ; regularly attending the house of prayer on each returning Sabbath, rejoicing in the means of grace afforded them, living in peace together, and acknowledging God in all their ways. Many interesting particulars relative to these people and the native teachers placed among them, have lately been received in letters from Griqua Town, the central station of this extensive Mission. Mr. Wright, towards the close of last year, after visiting the several outposts, furnishes the encouraging statements to which attention is now invited.

On Friday evening, August 19th, I arrived at the foot of the high hill on which the town of Mateebe is situated. On seeing my waggon approach, almost the whole town, old and young, immediately came out, and descended the hill to salute me and welcome my arrival. Among the rest were the old chief Mateebe and his wife Mahooto, who remained with me till a late hour. As it was late in the evening when I arrived, and very cold and windy, I did not attempt to go up to the town to hold service ; but considerable numbers of people of both sexes remained for some hours conversing with me, and the two brethren who had accompanied me, on the concerns of their souls. From the information I received from Thabé, the native teacher ; from the conversation I had with numbers of inquirers who were evidently under much concern of mind ; from the generally improved external appearance of the people, and the great joy manifested at my arrival ; I had the privilege of retiring to rest with no ordinary sensations of wonder and gratitude, for the convincing evidences of an extensive gracious work proceeding among these people, which compelled me to say, "What hath God wrought !"

The following morning, at break of day, all the people assembled, as is the custom, for family worship, which was performed by Thabé. Shortly after the close of this service, great numbers came to my waggon

again to converse with me about what they had heard and read of the word of God, and what they had experienced in their minds. After this I walked up to the town, when the whole of the people then at home, about 600, assembled in the large cattle-fold for worship. I preached from John's Gospel, ch. x. 27, 28. The stillness which prevailed, and the marked and anxious attention which was paid by all during the whole of the service, was intensely interesting. After service the school was assembled, and I examined the children. There were 125 children in the school, besides a great number of adults, and all making astonishing progress. The teacher has also two other small schools under his superintendance, at the outposts, containing about 50 children. After mid-day I held service again, and in the evening had a meeting for conversation with those who desired to speak with me on spiritual subjects. Between 40 and 50 assembled, and their artless simplicity, their advance in knowledge, and the earnestness which they evinced, made the occasion one of much enjoyment both to myself and the two native brethren who accompanied me from Griqua Town. It was a late hour before I could leave the town for my waggon, and when I arrived there I was too much fatigued with the uninterrupted exertions of the day to prepare for myself any refreshment.

*(To be continued.)*

### CHRISTIAN NEGROES AT BERBICE.

In a late letter from Berbice, Mr. Mirams mentioned the following pleasing evidence of the Divine blessing on his labours in the change effected in two individuals. Speaking of one of these, he remarks:—

"A female apprenticed labourer attached to Plantation Enfield, named Eliza, applied for baptism eleven or twelve months since, at which time she was evidently in a decline. In reply to the question, generally the first proposed to candidates for that ordinance, whether she were married? she stated that she was living with a man with whom she had been connected for several years, and that they had four children ; that since she had heard the word of God she had many times urged him to marry her,

but that he refused. I then asked if she could not leave him and unite herself with some other suitable person, or otherwise live in chastity unmarried? To this she replied, with much feeling, "That as she was sick and had little prospect of recovery, she could not expect any one to marry her, as the father of her children had refused ; that, if she left him, he would forsake the children, for whom she could not herself provide, being quite unable to work." I felt the force of this, while, at the same

time, to baptize her under such circumstances would be furnishing an unsuitable precedent. Finding her views of the plan of salvation, to some extent, clear and scriptural, and her tone and manner affording every indication of sincerity, while she stated her conviction of being exceedingly guilty before God, and of the impossibility of saving herself, I exhorted her to believe on the Lord Jesus Christ; to rely with confidence on the mercy of God through him; and then represented that her situation was such that I could not feel justified in admitting her to the ordinance of baptism.

As soon as she was able after this conversation she attended the chapel, and I had several opportunities of conversing with her, and of witnessing the increased influence of truth upon her mind. Towards the close of her life I visited her several times, and at every visit found additional cause of thankfulness to God on her behalf and on my own. I have preserved some of her remarks, among which the following are the most striking:

Once, when I had been speaking to her of God as being always ready to hear and answer prayer, she remarked, with much animation, "Yes, yes! I must believe that; for how could me, such poor creature like me, bear all this sick so long time, if my heavenly Father don't hear me pray and give me strength and patience." At another time, speaking of the change which she believed the word of God had effected on her heart, she said, "Before time if my mattee chop me,—me shall take cutlass and chop em back—if somebody curse me, me shall curse again; but no so this time, if somebody do me bad, me no want to do em bad again."

I saw her for the last time four or five

days before her death. On the Sabbath, the second day after that event, I committed her body to the dust to await the time "when all that are in their graves shall hear the voice of the Son of man and shall come forth." It was the day for my monthly visit to this station, and we had our service at Lewis Chapel, at 8 A. M. The funeral took place about 10. A heavy fall of rain prevented so large an attendance as is usual on such occasions, and obliged me to be brief in my address to such as were present. I was glad, however, to have the opportunity of meeting with the individual who had been regarded as her husband, and, at a time when his heart may be supposed to have been susceptible of some impression, of speaking to him about the wicked course he had pursued.

The name of the other individual was Seip. He belonged to Plantation Busees Lust, and was admitted to communion, I think, in the early part of 1834. From that period he maintained a consistent profession of Christianity, and became a leading member upon the estate. His prayers, at our Sabbath morning meetings, were characterised by a childlike simplicity; while they exhibited proof of his progress in divine knowledge, and an increasing propriety and fulness that warranted the inference of his being no stranger to the hallowed exercise of private devotion. I could always rely with confidence on his recommendation of candidates for communion. As a collector for the chapel funds, he was zealous and successful; but what most distinguished him was a personal desire to avoid, and to see his fellow-Christians avoid, "the appearance of evil."

### CARIA CARIA IN ESSEQUEBO.

THE origin and progress of this station, now rapidly rising in importance, remarkably exemplifies the power and the goodness, as well as the wonderful ways, of Him whose kingdom ruleth over all, and Who often, by means apparently the most inadequate, produces results on which it is impossible to set too high a value. Towards the close of last year, our devoted brother, the Rev. James Scott, of Ebenezer Chapel, West Coast, Berbice, visited the promising station now under notice, and, in a letter dated the 2nd of December, communicates the subjoined account of the delightful scenes he had there the happiness to behold.

"On Thursday, the 24th of November, I left Fort Island for Caria Caria, formerly called Castricome, situated on the western branch of the Essequibo River, and distant from Fort Island about five hours' sail. Here I found much to encourage and cheer me. The state of things at this place furnishes a practical illustration of the words

of the apostle—'But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.' In one of my excursions four years ago, Mr. Peters\* directed me to the spot. I found there a solitary house, in-

\* The Catechist stationed at Fort Island.



habited by a Dutchman, named Faber, buried in a dark and gloomy forest, and I preached in this house to a small company, not exceeding twelve persons. The occupancy of a piece of ground was obtained; the forest was cleared, and a temporary chapel erected. The number of hearers increased—an enlargement became necessary, and was soon effected. A congregation of, I should think, three hundred people has since been gathered—a vast number for a population so scattered. The church has increased to 124 members.

“On my arrival at this station, I found, to my surprise, that the erection of a new chapel, larger and much more substantial than the former, had been commenced, and was then in a state of forwardness. A large portion of the work has been done by the Indians. I found seven or eight of them employed in covering the roof with palm leaves. On seeing these inhabitants of the forest bowing down before Immanuel, and providing, by their own unaided labour, for perpetuating the worship and ordinances of the Gospel among themselves, I was forcibly reminded of the words of David—‘His name shall endure for ever—his name shall be continued as long as the sun.’

“On this and my former visit in August last, I admitted thirty-four persons to the Lord’s Supper—seventeen of that number are Indians of the Arawak nation—the rest people of colour, descendants chiefly of African and European parents. Five of the thirty-four had been residing in different parts of Guiana; had heard the Gospel, and been baptized by different ministers. The remaining twenty-nine were admitted to the fellowship of the church by baptism, having to a late period, neither heard nor known

any thing of the only true God or of his Son Jesus Christ.

“The Indians understand little of the English language; still, with few exceptions, they know sufficient to enable them to profit by our public instructions. I had the satisfaction of preaching under the conviction that I was generally understood by them. We had service morning and evening during the week I spent there. The Sabbath services were attended by a remarkable degree of what, I trust, I may rightly call the unction of the Spirit. I was blessed myself with more than an usual measure of heavenly aid. An impression such as I have rarely witnessed prevailed among all classes. During the administration of the ordinance, the poor people seemed so to realise the love of Christ in dying ‘the just for the unjust,’ that they appeared to be dissolved in humble gratitude and adoring wonder.

“Having been daily, almost constantly, engaged from six o’clock in the morning, I found it necessary to retire to rest at rather an early hour. In the evening, the Indians assembled in an adjoining hut or shed, and engaged in prayer in their native language. In the course of the night I awoke several times, and found they were still pouring out their hearts in fervent supplication—the last time I heard them was between two and three o’clock in the morning.

“If it please the Lord to grant his blessing in carrying on the work, we shall soon have a considerable settlement of native Christians at this station. The Indians who live at a distance are beginning to remove to the neighbourhood. One family has come from the river Pomaroon, a distance of one hundred miles; and more are shortly expected to follow.’

## TOOLS FOR PREPARING CHINESE TYPE.

THE Rev. Samuel Dyer, of Malacca, has made an urgent application to the Directors for a supply of artists’ tools used in the construction of Chinese metal types; and he expresses the hope that some friends of the Society may have it in their power to make offerings of this description, which he would regard as peculiarly acceptable; and, if sent to the Mission House, Blomfield-street, the Directors would gratefully acknowledge the same, and forward them by the first conveyance to Malacca. The sole object of the works to be printed from the types in preparation, is to exhibit the way of salvation, through the Lord Jesus Christ, to the almost countless multitudes who are able to read in the Chinese language. In June last Mr. Dyer was rapidly proceeding with the work, but feared that he should soon be compelled to suspend it, from a deficiency of the requisite tools and materials. The articles most needed are, small files similar to those employed by watchmakers; type-moulds of various sizes; and bolt-copper of five-eighths inch diameter. Any friend aiding in this way would essentially serve the cause of Missions.

## ANGLO-AMERICAN CHURCH AT ST. PETERSBURGH.

In a brief letter from the Russian capital, bearing date February 14, 1837, addressed by the Rev. John Hands to the Foreign Secretary, the following grateful circumstance is communicated. It is hoped that the pious aim of our devoted brother in calling attention to the fact here noticed, will be extensively realised in our churches by an enlarged practical recognition of the claims of those on whose behalf he pleads.

"I have the pleasure, Mr. H. writes, to inform you that our last sacramental collection, which is to be appropriated to the aid of the fund for the support of the widows and orphans of the deceased Missionaries of our society, amounted to *rubles* 580, *nearly* 25*l*. I wish our friends in England felt equally interested in the improvement of this fund, and would imitate the zeal and liberality of our friends here in aiding it. Tell them what the little, and *comparatively poor*, church here has done, and perhaps it may stir up the churches at home to do more."

## HOME INTELLIGENCE.

## EMBASSY FROM THE QUEEN OF MADAGASCAR TO HIS BRITANNIC MAJESTY.

Most of our readers are probably aware, from notices in the public papers, that an embassy from Madagascar has lately arrived in this country, charged with a communication to the King of England.

Her Majesty, Ranavalo-manjaka, declined, soon after her accession to the throne, to receive any longer the annual present or "equivalent" that had been made to Radama by the British government, in consideration of losses he sustained by suppressing the slave traffic. The Queen of Madagascar declined also, nearly at the same time, the residence of a British agent at her court. These changes in the Queen's policy rendered the intercourse between the respective governments of the two countries less satisfactory than it had been during the life of Radama. A still more serious interruption to that intercourse appeared to be involved in the measures adopted by the Queen early in 1835, when the profession of Christianity by her subjects was publicly prohibited by her Majesty, and Europeans virtually excluded from the country.

Hence there is reason to think, that the Queen, having relinquished the policy of Radama, on which a good understanding had existed between him and the British Government, considered it expedient to send an embassy to his Britannic Majesty, to express her wish to be still regarded as a friend to commerce, and as cherishing sentiments of esteem for the king of England.

The Embassy, consisting of six officers in her service, left the capital last summer. The French ship, *Mathilde*, Captain Garnot, was chartered by the Queen to take them

from Tamatave to England and France, and back to Madagascar. The Embassy arrived at Port Louis, in Mauritius, early in October. They were courteously received by his Excellency Sir William Nicolay, the Governor; and, after a short delay, proceeded to the Cape of Good Hope, where respectful attentions were also paid them by the Governor, Sir B. D'Urban.

Leaving the Cape, the Embassy proceeded to Havre de Grace, whence they were conducted by Captain Garnot in a steam packet to London. They reached our metropolis early in February, and took up their residence at Radley's hotel.

After an interview with the Right Hon. Viscount Palmerston, his Majesty's Principal Secretary of State for Foreign Affairs, they were presented to his Majesty at the levee held at St. James's on the 1st of March.

During their stay in London, they visited several of our national establishments, and some of our principal manufactories. They were accompanied by some of our brethren, the Missionaries from Madagascar, now in England. W. A. Hankey, Esq., procured them orders of admission to some of our establishments, and occasionally accompanied them. They visited the Bank, the Mint, the Tower, the London Docks, Woolwich Arsenal and Dockyard, the Thames Tunnel, St. Paul's, the Museum, the Monument, Gallery of Practical Science, Apollonicon, Colosseum, Zoological Gardens, London Gas-works, the British and Foreign School, Boro' Road, the National and the Infant Schools, Baldwin's Gardens, &c. &c. They were also much gratified by



an inspection of the paper-manufactory of Messrs. Pewtress and Co., the iron-foundry of Messrs. Maudsley and Co., the pottery of Mr. Green, Lambeth, and the glass-works of Mr. Pellatt, Bankside. They felt themselves much indebted to the polite attention of the proprietors of those establishments.

On Monday, the 6th March, they attended a meeting of the Directors of the London Missionary Society, at the Mission House, to which they had been invited. They were received with kindness and respect, and to the address delivered by W. A. Hankey, Esq., on behalf of the Directors, they made a brief and appropriate reply. Mr. Freeman acted as interpreter on the occasion.

On Tuesday, the 7th March, they had an audience of his Majesty at Windsor. The Rev. Mr. Freeman accompanied them, at his Majesty's express desire, and had the honour of presenting the King with a copy of the Holy Scriptures in the Malagasy language, which had been translated by the Missionaries, and printed at the Mission press in Madagascar. His Majesty received the copy of the Bible in a manner that could not fail to impress the Embassy with a deep sense of the high regard entertained by the British Sovereign for this volume of Divine Revelation, and the satisfactory result of Missionary effort, its existence in the Malagasy language afforded.

During the interview, his Majesty graciously introduced the Embassy to the Queen, who addressed them with great courtesy and kindness. Afterwards, while passing through the apartments of the castle, they had the honour of again meeting her Majesty, who condescendingly entered into conversation

with the Embassy, and having learned that, although many had been instructed by the Missionaries, yet, in consequence of an edict of the Queen of Madagascar, no native could profess Christianity, her Majesty, addressing herself to the members of the Embassy, said, "Tell the Queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion."

On Wednesday, the 8th, the Embassy had the honour of dining with Lord Palmerston: they were accompanied by Captain Garnot, the Rev. W. Ellis, Foreign Secretary of the London Missionary Society, and the Rev. J. J. Freeman, late Missionary to Madagascar.

It is to be fervently hoped that the visit of the Embassy to England may ultimately pave the way for the re-introduction of the Missionaries into Madagascar. The members of the Embassy cannot fail to have been much impressed with the elevation and resources of this country; and, on returning home, cannot but widely disseminate information and sentiments obtained during their visit, and which, we trust, may excite a desire in the government of that important island to cultivate more closely the friendship of Great Britain,—to admit Christian instruction as the source of national greatness,—and to abolish those revolting and barbarous practices which at the present moment render Madagascar a scene of cruelty and horror, at which humanity shudders. Into that island, British Christians will not cease to pray, that "a door wide and effectual" may soon be opened, and that its large population may be turned from idols to the living God.

#### THE ENTREATY OF A MISSIONARY, IN SURAT, WESTERN INDIA,

*To Christians of all Denominations, in Europe, America, Asia, and Africa.*

BELOVED BRETHREN—You are looking forward with anxiety and joy to a period when all nations, kindreds, and people shall know, love, and serve the one living and true God, and his Son Jesus Christ. In order to assist in removing human misery, and in hastening on this delightful era, you contribute to the support of the various benevolent Institutions of the age, and especially of those societies whose chief object is the conversion of the heathen and other unenlightened nations; and in the closet, the family, the social circle, and the public assembly, you pray for the blessing of Heaven to descend on the individual and united exertions "of the saints of the Most High" in every part of the globe. Thus

you acknowledge the connexion which infinite wisdom has established, between human instrumentality and the influence of the Holy Spirit in the regeneration and salvation of the world. You entreat "Him who hears prayer," and who has "the residue of the Spirit," that these influences may be granted to increase the zeal, love, and holiness of all true Christians, to change the hearts of unbelievers, and to make the Gospel the power of God to the salvation of all who are favoured with its "joyful sound." Thus you confess the necessity of the Spirit's operations, under the most abundant and suitable means, to give spiritual life to sinners now dead in trespasses and sins, and to enable them henceforth to "live unto righteousness." The necessity of these influences, for the purposes specified, has been felt and acknowledged by the people of God in all



ages; has been evident in all His dispensations towards our race, and is recorded, as with a sunbeam, in every part of Divine truth. But, my dear brethren, did it never occur to you, that there is a great difference between the simple acknowledgment of this necessity, and an abiding, heartfelt conviction of the *absolute need of this Divine agency*, in order effectually to make all Christians, what they ever ought to be, "the salt of the earth,"—"the light of the world,"—"a dew from the Lord in the midst of many people,"—and daily to think, and speak, and act under the scriptural impression that all the grace needful for these high and holy purposes, and which is requisite to turn men, in every place, through the instrumentality of Divine truth, "from darkness to light, and from the power of Satan unto God," is given to them and to the world in answer to the fervent, agonizing, and believing prayers of His redeemed people. From what I have been permitted to see and know of the professed disciples of Christ, in various parts of the world, I am constrained to say, with the deepest regret, that, whatever may be the case with a few individuals, such a heartfelt and abiding conviction of the absolute necessity of Divine influence for all the purposes of the Christian life, and to give substantial, extensive, and abiding effect to the efforts which are being made among unenlightened nations, does not seem, in the present day, to be generally possessed by those who consider themselves and who are recognised by others as the true people of God. We all require to be brought to a better state of mind and feeling and acting on this most important matter. We have all need to turn to the Lord, without delay, and with fasting, prayer, and humiliation, to humble ourselves before God, and to entreat him to cause the light of his countenance to shine upon us, and to enable us in a greater degree than ever before to realise the value of immortal souls, the deep turpitude of sin, the absolute need of Divine influence to convert sinners, and to build up the church in faith and holiness,—the certainty that these influences are

given in answer to fervent, believing, persevering prayer,—and that all efforts to save the souls of the human race will only end in displaying the imbecility of man, the influence of the world, and the power of Satan, if we do not depend on God for every atom of success, and according to his command and promise wrestle with Him for the pouring out of his Spirit on all flesh.

To what causes the mournful deficiency of Christian feeling and character, to which I have alluded, ought to be traced, I will not attempt to describe, nor endeavour to prove that this or the other method will act as a specific in every given case, connected with this dangerous state of heart and feeling. My object is to endeavour "to stir up your pure minds by way of remembrance" to the consideration of this most interesting subject—to request you to study it in all its bearings on the church and the world—to entreat you to let the case of the poor heathen, in a special manner, sink deep into your hearts—yea, to "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God" for such a measure of Divine influence, as shall speedily "fill the earth with the knowledge of the glory of the Lord, even as the waters cover the sea," and bring all nations under the power of Divine truth. Or, in other words, my object is, if possible, to secure more than ever, your united, fervent, importunate, and believing prayers at the throne of grace, that God would, "in these last days" "according to his riches in glory by Christ Jesus," cause his Holy Spirit to descend on his whole church, and through her instrumentality on the heathen world, in all his enlightening, quickening, and sanctifying influences, so that Satan may speedily lose his captives, he'll be disappointed of its expected victims, man be made holy and happy, and God, your heavenly Father, Christ your compassionate Saviour, and the Holy Spirit, your gracious Sanctifier, be glorified in the present salvation and eternal blessedness of the human race.

(To be continued.)

#### DEATH OF MRS. BARKER IN SOUTH AFRICA.

WITHIN the last few days, communications from Mr. Monro, Graham's Town, have brought the mournful intelligence of the death of Mrs. Barker, the beloved companion in life of our highly-esteemed brother, the Rev. George Barker, Missionary at Theopolis in South Africa. This event, which many Christian friends, as well as the Directors themselves, will unite with him and his motherless children in unaffectedly deploring, took place on the 21st of last December, under painfully interesting circumstances—amid the sufferings of a premature confinement. In the bereavement thus sustained,

we are assured that Mr. Barker experiences a healing balm in the hopes and consolations of the Gospel; that he is enabled to think of the departed sufferer as of one to whom death will be an immortal gain, and who is now numbered with the spirits of the just made perfect. We trust that this afflictive stroke will be graciously sanctified and blessed to the survivor and his rising family; and that, if not now, the Divine love and wisdom will hereafter be abundantly manifested in a dispensation at present so dark and painful. As a faithful, active, and zealous fellow-labourer in the Missionary work, the loss of Mrs. Barker will be severely felt.

CIRCULATION OF THE MISSIONARY MAGAZINE.

To the Editor of the Missionary Magazine.

Louth, 19th Jan., 1837.

MY DEAR SIR,—The interesting information contained in the numbers of the “Missionary Magazine” already published, must have been sufficient to commend that work to every benevolent and philanthropic mind wherever it has been read. It seems perfectly astonishing how so large a quantity of information can be furnished for the trifling sum of one penny per month.

The directors must certainly have calculated on a very large circulation, (and in this I hope they may not be disappointed,) or they never would have offered such a work to the religious world. With the view of furthering their intentions in this respect, I have, at our Missionary prayer meeting, recommended to the members of my church and congregation, that they become subscribers for it; and I am happy to say that we have commenced the present year by ordering thirty-five copies to be continued monthly.

That God may bless all the measures adopted by the Directors, in the further promotion of his own glory, and the wider extension of Messiah’s kingdom, till the whole of the human race shall be converted into one worshipping family, and Jesus be crowned Lord of all, is the sincere prayer of,

My dear Sir, yours truly, in the fellowship of the Gospel,

WILLIAM TODMAN.

LETTERS RECEIVED FROM MISSIONARIES, &c.

ULTRA GANGES, 1836.—Malacca, Rev. J. Evans, Sept. 29; Rev. J. Evans and S. Dyer, (jointly,) Oct. 29.

EAST INDIES, 1836.—Berhampore, Rev. M. Hill and J. Paterson, Sept. 26; Rev. M. Hill, (without date;); Rev. J. Paterson, Sept. 27. Benares, Rev. J. A. Schurmann, Sept. 10. Madras, Rev. J. Smith, Oct. 21, (with Schedule;); Acting Secretary Madras District Committee, Oct. 25, Belgaum, Rev. J. Taylor and W. Beynon, (jointly,) Sept. 1, Bangalore, Rev. C. Campbell, Oct. 17, Rev. W. H. Drew, Nov. 17.

RUSSIAN EMPIRE, 1837.—St. Petersburg, Rev. John Hands, Feb. 14.

MEDITERRANEAN, 1837.—Corfu, Rev. J. Lowndes, Feb. 15.

SOUTH AFRICA, 1836 and 1837.—Cape Town, Mrs. Philip, Jan. 5; Mrs. Johns, Dec. 2. Tulbagh, Rev. A. Vos, Nov. 16 and 22. Caledon Institution, Rev. H. Helm, Dec. 1. Uitenhage, Rev. J. G. Messer, Dec. 23. Graham’s Town, Rev. J. Monro, Dec. 29. Theopolis, Rev. G. Barker, Dec. 16, Mr. Edwards, Dec. 17.

WEST INDIES, 1836 and 1837.—Demerara, Chairman and Secretary of the Demerara District Committee, Dec. 29 and Dec. 21; Rev. J. Ketley and J. Scott, Nov. 1; Rev. J. Scott, Oct. 31, Dec. 15, Dec. 28, and one letter without a date; Rev. C. D. Watt, Dec. 21; Rev. C. Rattray, Dec. 28; Rev. J. Ketley, Jan. 9; Secretary of Demerara District Committee, Jan. 11, (three letters.)

MISSIONARY CONTRIBUTIONS,

From the 1st to the 28th February, 1837, inclusive.

	£ s. d.		£ s. d.	£ s. d.
J. B. ....	0 10 0	<i>Cambridgeshire.</i>		<i>Essex.</i>
M. P., bank-note 39036...	5 0 0	North-East Aux. Soc.		Aux. Soc. per T. Hodges,
Surrey Chapel Aux. Soc.		<i>including 15s. for Wid-</i>		Esq., Little Baddow....
<i>principally by collecting</i>		<i>dows' and Orphans'</i>		Bocking, gen. purposes....
<i>boxes during the last</i>		<i>Fund</i> .....	21 16 2	<i>For Nat. Teachers</i> 40 0 0
<i>quarter</i> .....	114 11 11	<i>Cheshire.</i>		<i>For West In. Sch.</i> 3 0 0
Bradley, Mrs. (D.).....	30 0 0	Chester:—		<i>For Widows' and</i>
Legacy of Mr. J. Tam,		Two friends for Nat. Tea.		<i>Orphans' Fund..</i> 1 1 0
late of Tyndale Place,		<i>to be called, Tho. Scott</i>		Brentwood.....
less duty.....	45 0 0	<i>(5 years) and Isaac</i>		Public meeting....
Per Miss Shepherd, for		Watts (2 years).....	70 0 0	<i>For Native School</i> 10 0 0
<i>Female Education at</i>		<i>Derbyshire.</i>		<i>For Widows' and</i>
<i>Madras, by Mrs. Drew</i>	7 2 0	Chesterfield, per Rev. J.		<i>Orphans' Fund..</i> 2 0 0
Forster, Mr. J. for West		Read, for Schools in		Billericay.....
<i>India Schools</i> .....	1 0 0	<i>Africa</i> .....	6 0 0	Ongar.....
Waugh, Mrs. for the Wi-		<i>Devonshire.</i>		South Ockendon.....
<i>dows' and Orphans'</i>		Ashburton, Rev. W. P.		Wickford.....
<i>Fund</i> .....	10 10 0	Davies.....	23 17 10	Stock.....
		Totnes, Rev. W. Tarbot-		Upminster.....
		ton.....	16 0 0	Stanford Rivers.....



£ s. d.			£ s. d.			£ s. d.		
Ingestone.....	4	0	Liverpool, S. M. R., per			Surrey.		
Chelmsford, late Rev. J.			Rev. J. Arundel, for			Brixton Hill, Mr. J. Cooper		
Dean's.....	91	7	West India Schools.....	2	0	for Chinese Mission.....	5	0
Rev. J. Gray.....	33	8	Bethesda Chapel, sac. col.			Epsom, Rev. J. Harris....	27	0
For Native Schools...	6	10	for Widows' and Or-			For Na. Teach. G.E.Cook	10	0
For China.....	12	0	phans' Fund.....	13	5			
Coggeshall.....	34	13	Preston Auxiliary Society					
Colchester, Lion Walk....	116	4	balance.....	11	5			
For Nat. Tea, Henry			Leicestershire.			Kingston, Rev. W. Crowe	53	0
March.....	10	0	North Kibworth, Legacy of			For Widows' and Orphans'		
Helen's Lane.....	35	6	late Mr. R. Smeeton....	19	19	Fund.....	7	7
Fordham.....	2	10	Lincolnshire.					
Dedham.....	5	8	Brigg, per Mr. T. Ball....	25	4			
Harwich.....	9	5	Middlesex.					
Manningtree.....	3	3	Ponder's End, Rev. E. J.					
Halsted.....	26	10	Wilks.....	50	0	Wiltshire.		
Hedingham.....	23	0	Barnet, Wood St. Sunday			Nind, Part of the legacy		
Kelvedon.....	5	4	School.....	2	2	of the late Mr. J. Cook...	66	13
Maldon.....	48	5	Northamptonshire.			Worcestershire.		
For Female Educa. ....	7	10	Association of Independt.			Leigh West:—		
Clavering.....	26	17	Ministers:—			Per Rev. J. Read, for		
Henham.....	4	14	Market, Harborough.....	32	13	Schools in Africa.....	6	0
Newport.....	12	5	Rothwell.....	17	6	WALES.		
Saffron Walden.....	35	5	Kettering.....	23	6	Haverford west:—		
For Native Schools...	9	5	Weldon.....	7	0	Tabernacle.....	76	0
Stansted.....	10	1	Daventry.....	34	2	Pembrokeshire.		
Thaxted.....	36	16	Northampton:—			Welsh District per Rev.		
Abbott's Roothing.....	7	7	Castle Hill.....	10	0	J. Griffiths:—		
Dunmow.....	25	5	King's Head Lane....	16	4	Hebron.....	25	13
Epping.....	57	1	Commercial Street...	40	12	Penygroes.....	17	1
Feisted.....	3	13	Creaton.....	18	0	Glandwr.....	10	16
Hatfield Heath.....	35	11	Long Buckley.....	12	0	Brynberian.....	9	19
Takely.....	3	4	Byfield.....	5	0	Newport.....	6	1
Southend.....	4	15	Wellingborough:—			Maenclochog.....	4	13
Stebbing.....	17	1	For Mrs. Maul's School	5	0	Bethesda.....	2	7
For Native School...	1	7	Cheese Lane.....	10	0	Bridgend.....	4	5
Terling.....	5	0	Salem.....	10	0	Zion's Hill.....	6	9
Tiptree Heath.....	6	14	West End.....	8	10	Rhosycaerau.....	7	5
Witham.....	36	2	Brigstock.....	8	0	Fishguard.....	4	2
Collection at County An-			Legacy of Mrs. Bellamy..	5	0	Trefgar.....	8	14
niversary.....	61	0	Welford.....	17	0	Trewyddel.....	3	0
Bumpstead.....	3	15	Kilsby.....	12	10	St. David's and Solva...	26	19
Finchinfield.....	15	6	Weedon and Floore....	15	0	Llandy Silio.....	3	5
Ridgewell.....	14	18	Yelvertoft.....	8	0	Less exps., 1l. 13s. 9d...	139	0
Stambourne.....	4	6	Swinford.....	3	9			
Wethersfield.....	25	10	Less exps., 1l. 4s. 8d...	317	10	SCOTLAND.		
Wivenhoe.....	5	1	Nottinghamshire.			Aberdeen Female Miss.		
Rochford.....	8	0	Mansfield:—			Society.....	51	19
Less exps. 43l 2s. 1d. *1184	19	7	Per Rev. J. Read, for			Clatt. Rel. Assoc., per Rev.		
* 999l. 10s. 6d. acknowledged in			schools in Africa.....	8	11	J. Murray.....	2	10
November.			Somersetshire.			Anonymous, per Rev. Mr.		
Hampshire.			Wellington, Rev. J.H.Cuff	44	6	Welsh, New Deer.....	2	0
Gosport, part of residue			Uffculm, Rev. C. Williams	12	13	Craigdam, for Nat. Teach.	12	0
under the will of late			Clifton, Legacy of the late			Banff, Rev. J. Murker.....	6	4
Mrs. Voke.....	600	0	T. Whippe, Esq., less			Stirlingshire Aux. Soc....	8	9
Southampton, collection			duty and exps.....	89	13	JERSEY.		
for Africa.....	14	5	Staffordshire.			St. Heliers:—		
Huntingdonshire.			Leek:—			Per Mr. A. Edwards.....	2	3
Aux. Soc. on account.....	90	0	Union Chapel.....	21	4	GENEVA.		
Lancashire.			For Na. Teach. J. Ashton	10	0	Ladies' Society for Female		
Lancaster, for Widows'			and Orphans' Fund....			Education, for Mrs.		
and Orphans' Fund....	4	0				Maul's School.....	2	0

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—To friends at Wareham, for a case of useful articles for the Caffres; to Mrs. Luke, Taunton, for a box of useful articles for South Africa; to friends at Islington, for a parcel of Books, Magazines, &c.; to Anonymous for a parcel of Magazines and clothing; to Mr. Wilshere, Blackheath, for a parcel of Tracts, &c., for Demerara, also a similar parcel for Mauritius; to Sergeant Major Gray, Woolwich, for a parcel of Magazines, &c., for Benares; to the ladies at Scarbro', for a box

of useful articles for Calcutta, value 30l.; to Miss Aldersey, Chigwell Row, for Books and Magazines, for the Mission stations; to Anonymous for 31 volumes of the Evangelical Magazine, half bound; to the ladies at Newbury, Hungerford, and Thatcham, for two boxes of ornamental articles for the female schools at Calcutta; to "a Lady near London," for a parcel of books, sent to Rev. J. Wray, Berbee; to a Friend to Missions; to Mrs. Ashton, Leek; and to Anonymous, for Nos. of the Evangelical, and other Magazines, &c., &c.





**For use in Library only**

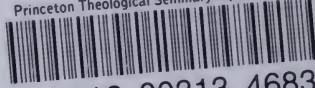
**For use in Library only**



I-7 1836/1839

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4683